Regd. No. L 7676

TAHRIK
-I-
JADID

Safar-Rabi-ul-Awwal 1389 Hijrat 1348 H.S.

MAY 1969

Digitized by Khilafat Library Rabwah

Editor : **Naseem Saifi**

Maulvi Sultan Ahmad Shahid,
Ahmadiyya Muslim Missionary for Nigeria,
West Africa. He reached Lagos on the
7th of April 1969.

مکرم مولوی سلطان احمد صاحب شاهد
آپ سات اپریل کو تبلیغ اسلام کے لئے نائیجیریا
پہنچے اور اللہ تعالی کے فضل اپنے کام میں
مصروف ہیں

Mr. B.A. Rafiq, Imam of the London Mosque, left England on 10 March 1969 after spending four months in the country.

مکرم بشیر احمد صاحب رفیق امام مسجد لنڈن
چار ماہ کی رخصت کے بعد ۱۰ مارچ ۱۹۶۹ء کو
واپس انگلستان تشریف لے گئے

THE HOLY QURAN

WITH ENGLISH TRANSLATION

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(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

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THE

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TAHRIK-I-JADID

MONTHLY

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The

TAHRIK-I-JADID

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c/o Tahrik-i-Jadid, Rabwah. (Pakistan)

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Managing Editor

Need of Istighfar i.e. Asking Divine Protection

Indolence or negligence is caused by some unknown factors. Sometimes, quite unconsciously, man's heart becomes rusted and darkened, all at once. It is to prevent such sudden and unconscious rusting and darkening of the heart that Islam prescribes the principle of Istighfar i.e. seeking Divine help and protection. Christians, out of ignorance, find fault with the principle of Istighfar, and contend that it postulates commission of sin. But the real meaning of Istighfar is to ask Divine assistance to be saved from committing sin. If Istighfar means asking forgiveness for sins committed already, what then is the Word or Formula by means of which men can be saved from committing sin ? All Prophets were in need of Istighfar. The more innocent a man is, the more he resorts to Istighfar. His resorting to Istighfar really means that he is saved and innocent, and seeks continuous Divine protection against human frailties, and solicits Divine assistance to progress in virtue.

Albadr, December 12, 1902

Need of Special Prayer

SERMON OF KHALIFATUL-MASIH III

Digitized by Khilafat Library Rabwah

Delivered at Rabwah on February, 14, 1969 (Summarised)

After reciting Surah Fatiha, the First Chapter of the Holy Quran, Hazrat Khalifatul-Masih III said that to weaken Islam and to belittle the glory and greatness of the Holy Prophet, Mohammad, peace and blessings of Allah be on him, open as well as secret schemes are being made. To encounter them God has raised the Ahmadiyya Community. When we look into ourselves, we find ourselves too weak and helpless, and find no means save and except reliance upon Allah, and humble supplication to Him.

"This is why," Hazrat says, "last year, I placed before the Jamaat (Community) a programme of prayer, and exhorted the Jamaat to recite, in abundance, the prayer :

"Subhanallahi wa bihamdihi. Subhanallahil Azim. Allahumma Salli a'la Mohammadin wa ali Mohammadin". (Holy is Allah and glorified be He with His praises ; Holy is Allah, the Sublime. O Allah, shower Thy blessings upon Mohammad and his followers.)

"I said that :

1. Those above 25 should recite it, at least, 200 times daily ;

2. Those between 15 and 25 should recite it 100 times, at least ;

3. Those between 7 and 15 should recite it 33 times ;

4. Children below 7, who can talk, should be made to recite it, at least, three times, by their parents or guardians.

"After that, in June, 1968 I exhorted the Jamaat to recite "Istighfar" i.e. Astghfirullah Rabbi min Kulli Zambin Wa atubo Ilaihi wa la howla wa la quwata illa billahil Aliyyi Azim., i.e. I seek forgiveness of my Lord for all my sins and weaknesses, and I turn to Him. I have no power to avoid evil and no strength to do good except with the help of Allah, the Most High, the Sublime).

"I said that those above 25 should recite it 100 times, and those between 15 and 25, 33 times.

"There - after, I enjoined the Jamaat to recite as many times as possible the prayer :

"Rabbi Kullo shai-in Khadimuka, Rabbi fahfazna Wansurna warhamna." (O Lord, everything or being is under Thy control and subservient to Thee ; O Lord, protect us, help us and have mercy on us !).

"While enjoining continuation of the aforesaid three prayers, I add today Quranic prayer to be recited by the Jamaat. It is :

ربنا افرغ علينا صبراً و ثبت اقدامنا

و انصرنا على القوم الكافرين -

Rabbana afrigh a'laina sabrana wa sabbit aqdamana wansurna a'lal Qaumil Kafirin.

"O our Lord, pour forth patience upon us, and make our steps firm, and help us against the disbelievers (who have rejected Allah and His Prophet, and are planning and plotting against Allah's Cause)." 2 : 251

This prayer, said Hazrat, teaches us to pray for perfect patience and steadfastness in following Allah's Commandments—His injunctions and prohibitions—and in giving up evil inclinations that lead to incurring Allah's displeasure. It also hints to the fact that the capacity to carry

out Allah's Injunctions and to keep away from His Prohibitions is obtained from Allah, and through prayer.

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One meaning of "Sabr" (patience), said Hazrat, is to bear cheerfully all difficulties and troubles that befall us in the way of Allah. Allah says that we act upon His commandments and preach His Teachings, people who are absorbed in sensual gratifications, will oppose us and plan and conspire against us. So to be saved from their mischiefs, we should pray to Allah as follows :

"O our Lord, to win Thy pleasure we are striving to follow Thy Commandments, and to avoid Thy displeasure we are struggling to keep away from Thy Prohibitions, but the spiritually blind people are persecuting us ; they do not like that Thy Word should be exalted, Thy kingdom should be establisned. They do not like to enjoy the bliss and pleasure that Islam offers them because in that case they shall have to give up the pursuit of worldly pleasures and sensual gratifications. So we solicit patience and capacity from Thee to steadfastly face their persecutions and to set an example of such patience, sacrifice and valour as would make them realize that there is behind us a Power which none can combat.

Having referred to several other meanings of "Sabr" (patience) e.g. to bear cheerfully the trials and tribulations to which Allah subjects the believers, to have control over the tongue while propagating the truth ; to wait patiently for the fulfilment of Divine Promises of Succour and Success, Hazrat said that we should pray to God to grant us capacity to show patience in all its meanings and in all circumstances.

Hazrat Khalifatul-Masih then said that the different meanings of "Sabr", mentioned in the Dictionary are borne up by Quranic verses, e.g. Allah says in the Holy Quran :

"And follow that which is revealed and be patient and steadfast until Allah give His Judgement. And He is the best of judges." 10 : 110 Here Allah commands us to strictly observe His law, and confine ourselves within its limits, with patience and perseverance. Here we are also told to wait patienly for his judgment which will be the best and full of blessings for us. But the time of the execution of this judgment is known to Allah alone. So we should await its execution with patience and fortitude.

Allah further says, "Endure patiently whatever may befall thee. Surely, this is of those matters which require firm resolve." Here we are enjoined to bear patienly all adversities, distresses and difficulties that may befall us in the path of Allah. It is decreed in Heaven that Islam shall prevail on earth, and God has appointed a time for the execution of His Decree. But He has placed some responsibilities on us. So we should go forward bearing patiently and cheerfully all hardships and difficulties in His way.

Allah also says, "Bear patiently what they say and glorify thy Lord with His praise." That is to say, people will abuse us, bring false accusations and pass taunting remarks against us, but, at that time, we are to hold our tongue and control our passion. In order to gain strength to control our passion we should have recourse to glorification of God. People will utter harsh and vile languages against us, but our tongue should, at that time, be absorbed in extolling the Holiness of God and in glorifying Him. Then Heaven will speak on our behalf and God and his angels will come to our help. So, when the opponent polutes his tongue with abuses and vile language, when he raises unreasonable objections against our Holy Prophet Mohammad, peace and blessings of Allah

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be on him, we are to control our tongue and use it in singing the Glory and Holiness of God, for our tongue has been made for this purpose only."

Hazrat Khalifatul Masih then drew our attention to the fact that while, in trying circumstances, we should keep our tongue engrossed in glorification of God, we should also pray for capacity to have patience because without God's help we cannot have perfect patience.

Allah says :

"And endure thou with patience ; and verily thy patience is possible only with the help of Allah. And grieve not for them nor feel distressed because of their plots." 16 : 128

In the afore-said verse Allah assures us that if, acting according to His instruction, we have patience, He will Himself remove the cause of our grief and distress, and will frustrate the plots and designs of our enemies.

Allah further assures help, saying: "Allah is with the steadfast" 2 : 154 "Allah loves the steadfast" 3 : 147.

So worldly machination cannot harm one whom Allah befriends and loves.

Allah further assures security by saying :

If you are steadfast and righteous, their design will not harm you at all." 3 : 121. In this verse Allah promises security to those believers who steadfastly follow His way.

So we should pray to Allah to grant us patience, saying, as taught by Him, "O Our Lord, pour forth patience, upon us."

We should ask for steadfastness and constancy in patience, saying, "And make our steps firm."

But we should bear in mind that Allah promises firmness or steadfastness to those who help His cause. Allah says, "O ye who believe, if you help the Cause of Allah, He will help you and make your steps firm". To help Allah's cause means to help His creatures, to help His Fatih and to help oneself by observing strictly His Injunctions and Prohibitions. So we should do what Allah commands us to do to make His faith, Islam, prevail in the world. Allah will then, bestow steadfastness on us, grant us constancy in righteousness and bless us with His Pleasure.

We should also ask Allah's help against the plots and machinations of the opponents of Islam, saying, "And help us against the disbelieving people."

In short, Allah says that He helps those who steadfastly follows His Commandments and makes necessary sacrifices for His sake. But capacity to follow His Commands steadfastly, and make necessary sacrifice for His cause, is obtained from Allah. So He teaches us to pray :

"O Our Lord pour forth patience upon us, and make our steps firm, and help us against the disbelieving people."

In conclusion, Hazrat Khalifatul Masih said :

"So I exhort the Jamaat to offer this prayer. I have explained, to some extent, the significances of this prayer. Having these significances in mind, offer this Prayer as often as possible. I want you to recite it at least 33 times daily.....If you do so it will be a source of great blessing for us. Now-a-days a very extensive and deep-rooted conspiracy is being made against Islam. First it was made against Christianity, and to a great extent, successfully. Now this conspiracy is directed against Islam. Reflection on the details of this conspiracy makes one feel his weakness and helplessness. One gets perplexed and bewildered thinking how Islam will combat such a big International Conspiracy through the instrumentality of a small and weak Jamaat like that of ours, but God has

chosen us for this stupendous task. To bestow courage, foster resolution, and develop firm faith in His promises, Allah has drawn our attention towards these prayers, and it is my duty to ask the Jamaat to offer these prayers. If we offer these prayers earnestly and sincerely and with humble supplication, Allah will, through His Grace, and as a result of these prayers, grant us capacity to discharge the responsibilities He has devolved on us, bestow on us patience, in all its significances and in all circumstances and at all times, make us constant and steadfast, and enable us to do such deeds as will attract His help and succour.....

"I have recently come to know of another conspiracy. I shuddered when I read of it. But when I read the Holy Quran, I found in it the mention and also the remedy of every phase of this conspiracy, and then I was consoled to find tidings aud promises of the frustration of every aspect of this conspiracy."

Finally, Hazrat said that man is very weak, but God is the Possessor of Great Might and Majesty. When we ponder over the Divine promises of Victory of Islam through us, a kind of death overpowers us at the thought of our weakness, nay, perfect nonentity. But God confers firm faith, knowledge and wisdom on those whom He choses for His work, tells them the means of achieving success, teaches them the prayers with which to approach Him for help, and asks them to bring about a death over themselves in order to win His pleasure. God manifests His perfect power through a weak being, and makes the world admit that an insignificant being, a particle of dust, has brought about a Mighty Spiritual Revolution. It is He Who brings it about, but He screens Himself behind this particle". Hazrat then said :

"Let us pray that we, and nobody else, beeome that insignificant particle, and that our indifference and shortcomings may not deprive us of this blessings, and that we may win His perfect Mercy, Grace and Pleasure, so that, the Decree which has been made in Heaven and is going to be executed on earth, be executed through us—I mean the Decree of the establishment of true Unity of God, universal triumph of Islam and the perfect victory of Mohammad, peace and blessings of Allah be on him".

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Arrival

Maulvi Mohammad Isa, Ahmadiyya Missionary, East Africa arrived back in Rabwah on the 21st of April after more than three years of service in the Missionary Field. He was received at the Railway Station by a large number of friends and officials of Tahrik-i-Jadid.

Maulvi Mohammad Isa is a product of the Jamia Ahmadiyya, Rabwah (Missionary Training College).

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The Late Lt-Col. Dr. M.Y. Shah

It is announced with a heart full of grief that Lt-Col Dr. Mohammad Yusuf Shah, our Medical Missionary in Nigeria, who had returned to Nigeria only two months ago—after attending the Annual Conference at Rabwah—passed away on the 5th of April. He had a severe heart attack to which he succumbed within a short space of time.

Dr. Shah, after retiring from the Military Service, had established a flourishing practice at Lahore and then he thought of dedicating his life for the service of Islam and mankind. He did so, and was asked to go to Nigeria to start a Medical Centre. He reached Nigeria on the first day of November 1961 and immediately after that he completed the necessary arrangements for the opening of a Dispensary.

For the eight years that he was granted by God to run the Dispensary, he gave his best services to the people without any religious discrimination.

He was also keenly interested in the running of the Mission and his services were always at the disposal of the Missionaries for whom he had a very great regard and to whom he always gave personal devoted attention.

Quite often he was asked to conduct the Friday service and he always centred his themes of the sermons round the institution of Khilafat, for, he was a great believer in it and always felt that the new generation must be made aware of their responsibilities in this respect.

With his sympathetic attitude, he had won the hearts of all and sundry and he will be remembered by all those who came in contact with him, for a very long time to come.

We offer our sincerest condolences to the bereaved family and we pray to God that the good work he has done in Nigeria—and elsewhere too—may continue to flourish and he may always continue getting its reward. Amen.

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Mr. Abdul Qadir of Dayton, Ohio (U. S. A.) passed away on the 16th of March. He was 87.

Major Abdul Hamid, says that the deceased was not only active and energetic, he was really the moving soul of the Jamaat at Dayton. When he—the Major Sahib— mooted the idea of building a mosque there, Mr. Abdul Qadir was the first person tc bring a thousand Dollar to him within two days. The members of the Jamaat saw him do that, and, were inspired to bring their own share at the earliest.

When Mr. Abdul Qadir was asked to add something to his donation, he brought five thousand more to the Mission. The total amount spent on the Mosque was sixteen thousand Dollars and out of this amount six thousand Dollars were contributed by this deceased brother of ours.

Inspite of the fact that he was very advanced in age he was quite regular for the prayers in the Mosque and the meetings and other functions of the Community. May he rest in peace. Amen.

READ

TAHRIK-I-JADID

MONTHLY

Tahrik-i-Jadid

Notes & Comments

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Muslim Politicians

Whereas indifference to religion is growing every where in the world, the Christian Politicians are known to be deeply interested in their religious organisations. In fact, that is from where they derive their strength. When a Catholic was being elected as President of America it was widely feared that his policies might be dominated by the views of the Pope.

In West Africa, the Christian Politicians have always been in close touch with Christian religious dignitaries. On the other hand, the Muslim Politicians keep themselves aloof—this policy has even brought them to grief.

In 1961, the report of the 7th Annual Conference of the Muslim Students' Society of Nigeria was published in the following words. It was headed as "Union condemns Muslim Politicians". The text was as follows :

The Federal President of the Muslim Students' Society of Nigeria, Mr. M. S. Momodu, has described as "deplorable" the attitude of Nigerian Muslim politicians to the cause of Islam.

Mr. *Momodu* was moving a vote of thanks at the formal opening of the Seventh Annual Conference of the Society held in Shagamu over the week-end.

He noted with regret the absence of some of the leading Muslim figures in the country invited to the opening.

There was no previous hint from them, he said, to decline the Society's invitation.

He thanked the Akarigbo of Ijebu-*Remo*. Oba Awolesi II, the Oba of Lagos, Adeniji Adele II and the Muslim community in Shagamu for their generous donations.

Earlier, the Chief Ahmadiyya Muslim Missionary in West Africa, Maulvi Naseem Saifi, in his address to the Conference, urged the youths whom he described as the "backbone" of any nation, to develop their spiritual and religious outlook in their search for knowledge.

He said knowledge could both be constructive and destructive weapon depending on the circumstance in which it was used.

It could only be employed to good advantage, he added, if mankind would give the pride of place to religious upliftment.

Eminent personalities including the representatives of the Akarigbo and those of Oba Adeniji Adele of Lagos attended the Conference.

Need for Muslim Text Books

Mr. Yusuf Abbasi writing in the Urdu Digest (February 1969) has greatly stressed the need for Muslim text books for the Muslim children in Nigeria. A good idea indeed. But he is not the first person to express this idea nor is this the first time, that stress has been laid on this all important topic.

In 1951, the Daily Times (Lagos, Nigeria) published the following letter from N. M. Naseem Saifi (Ahmadiyya Missionary) on the 4th of August.

Through the medium of your widely read paper I wish to draw the attention of the Muslims interested or engaged in educational work for the Muslims to the need of a new set of books to be used in the Muslim

Schools as text books. The books already in use are written by Christians and have various derogatory references to our religion, Islam.

"I wonder how the Education Department recommends such books to be taught in the schools. However, there is a great need that the Muslims should rise to the occasion and refuse to get their children dosed with such nonsense."

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The Dying Churches

Edmund Burke is reported to have said that he would rather sleep in the Southern Corner of a little country Churchyard than in the tomb of the Capulets. There was time when the little country Church yards were really pleasant for the believing Christians and they enjoyed them like any thing. But times have changed. Population has been shifting from country to urban areas and more than that, Christianity has been shifting or may we say drifting from the hearts of the Christians where it had kept entrenched itself for quite some time.

The number of worshippers in the Churches is dwindling. The Time (28-3-1969) says :

> "As long as he can remember, Enderby, 65, has been worshipping at St. Leonards' Church a weathered, three century-old stone building. Enderby has also been the parish' diligent church warden for more than two decades. Rising at dawn, he arrives at St. Leonard's shortly before 8 O'Clock holy communion, tolls the ancient bell, carefully lights the altar candles, and then drops his usual small offering into the collection envelope. Commendable though it is, Enderby's simple act of devotion is an anachronism. On most days, he is St. Leonards' only worshipper".

The Time has headed this note as "England's Dying Churches".

Indeed the Churches in England are dying; they are being deserted or sold out in rural as well as urban areas.

"Time" further says: "Throughout the English country side, the small country parishes that were once the bulwark of the Anglican faith are empty and neglected, even though a few indomitable souls like Enderby try to keep them alive.

"Their exterior crumbling like the yellowing pages of an old Psalter, Englands' 10,000 or so picturesque country churches are sad reminders of a vanishing way of life."

The World Christian Digest (October 1968) puts it this way :

> "Perhaps the popular rejection of the Church is God's way of leading us back to the basic elements of our Faith,"

Does it not mean that the Church has been, all these years, leading the people to what has nothing to do with the basic elements of Christian faith.

According to the Holy Quran, the basic elements of the teachings of Christ were the Oneness of God and the human nature of Jesus Christ. That is to what the popular rejection of the Church will eventually lead.

Pope's Vietnam

The following quotations from The Time (U.S.A.) of 22-11-1968 may be of some interest to our readers :—

> " 'Birth control,' says one American Scholar in Rome, 'is the pope's Vietnam'. But he has other battles to fight as well. Today there is hardly a dogma of the church that has not been denied or redefined beyond recognition by some theologians. Any number of Biblical scholars concede, at least privately, that the virginity of Mary is a symbolic rather than a biological truth. Theologians prefer to emphasize the humanity of Jesus rather than his divinity, veiling the fact that some of them cannot subscribe to the traditional formulations of Christ as God's

incarnate Son"

About the rebellion that is going on in the Catholic Church the same Correspondent (who is quoted above) says :—

"A decade ago, a priest or layman who found himself at odds with an accepted teaching of the church or an order from the heirarchy would have been forced by conscience to separate formally from the church. In his book, "*A question of Conscience*" British Theologian Charles Davis argues that Catholicism is a seamless whole and that those who cannot accept the decisions of authority should leave, as Davis did two years ago. Yet the most striking fact of the contemporary Catholic rebellion is that the vast majority of dissenters except for priests whose marriages entail automatic excommunication feel free to create and define their own faith and still consider themselves within the church"

Indeed, the revolution to have its full circle completed, it is of great importance that those who feel different from what is considered to be traditional in Christendom, must stay inside the church. They will thus accomplish their work quicker and better.

Crossing the Street

From the Australian Baptist (quoted by World Christian Digest, December 1968) :

"Three Boy Scouts reported their good deed for the day. "We helped an old lady across the street"

"Did it take three to do that ? "

"It sure did," they replied in unison. "She didn't want to go"

When I read this, I thought of Trinity. Couldn't one God run the Universe ; was it necessary that there should have been three Gods ? Is it that the universe like the old lady did not want to come into existence or be moving ? Is it really that one God could not do the job and therefore three of his kind were needed. But that shows that God who could not bring the world into existence, all alone, was just as weak as every one of the scouts who had to push the lady across the road with a joint effort.

Digitized by Khilafat Library Rabwah

Thanks !

Thank you very much, Mr. Editor of the Muslim Digest. It is kind of you to have quoted the Tahrik-i-Jadid in your esteemed magazine (for February 1969). You have selected a good passage and it gives us pleasure that you have added to the publicity of the idea contained in it.

Also thanks for calling me a staunch Qadiani. You could have been a little more liberal by calling me a staunch Ahmadi. But of course that is just by the way. I am really a Qadiani for I was born at Qadian (16th of May 1917).

Muslim Catechism

(Seventh Impression) published by
Saifi Brothers, 4, Mcleod Road,
Lahore.

The booklet has been widely used in schools as well as by the new converts to Islam in Nigeria ond quite a number of other English speaking countries.

It has now been published here in Pakistan to make it easily available.

Price 50 Paisa.

AHMADIYYA ACTIVITIES

Yaum-ut-Tabligh

The first Yaumut Tabligh during the current year was observed by the Ahmadiyya Jamaat in England on the 16th of March. The members of the Jamaat had been informed through personal contact, Akhbar-i-Ahmadiyya and Circular letters. Mr. Ghulam Ahmad Chugattai prepared the placards which the members carried with them in different parts of the country. Appropriate literature was given to various groups to distribute. Though it was extremely cold on the morning of the 16th of March, not only the youth and the elderly people, even the children gathered in the Mission House in large numbers.

Before proceeding on the day's job, the Imam, Mr B. A. Rafiq, addressed the Gathering and gave the necessary instructions as to where they had to go and how they had to extend their circle of contact.

In Hudders-field, the members of the Jamaat also paid a visit to the General Hospital where they had some cheering words for the sick in bed. A local newspaper there, was so impressed by their work that it thought fit to publish a report of their activities in his Journal.

Burma Confers

Khawaja Bashir Ahmad, Amir of the Ahmadiyya Jamaat, Burma writes to say that an Islamic Council exhibited translations of the Holy Quran in various languages. The Council approached the Mission for the translations published by the Jamaat. The needful was done and Urdu, English, German, Danish and Swahili translations were lent to the Council.

The Annual Gathering of the Jamaat in Burma was held on the 23rd of March. The first session of this Gathering started at 9 A.M. Mr. Abdul Jabbar took upon himself to provide the food for the guests.

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The first session was presided over by Dr. M. Jamil who also addressed the Gathering on the topic of moral teachings of the Holy Quran and expected the members of the Jamaat to act upon these teachings.

The messages from Hazrat Khalifatul Masih III, Vakilut Tabshir, and Sahibzada Mirza Wasim Ahmad were read out by Khawaja Bashir Ahmad himself.

The second session was presided over by Khawaja Bashir Ahmad. Those who addressed the Gathering included Mubaraka Bi, M. Qadir, Mahmuda Bi, Mohammad Wong and Khawaja Sahib himself.

New Headquarters for Ahmadiyya

Work has started on the construction of permanent headquarters of the Ahmadiyya Movement in The Gambia

The foundation stone was laid by His Excellency the Governor-General, Alhaji Sir Farimang Singhateh on Friday. After the brief ceremony, which took place in the presence of local members of the Movement prayers were led by the Amir, Chaudhry Mohammad Sharif.

Well informed sources say that the Movement has obtained a plot of land at Bundunkakunda in the Kombo St. Mary Division on which a Secondary grammar school will be built. The School, the sources say, will prepare students for the G.C E. Advanced level examination.

H.E. Visits Ahmadiyya School

His Excellency the Governor General of Sierra Leone accompanied by some of his Ministers, Police Officials and high Officials of various departments visited the

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CHRISTIAN UNITY

The advent of the Promised Messiah, peace be on him, had great significance for breaking the cross. He was born in 1835 and starting early in life continued his onslaught on the cross till his last breath in 1908. The Churches (various organisations of the Christians) felt that the blow was heavier than they could bear. They started, therefore, coming together and if nothing else at least praying for the Christian Unity. This work was started in 1908 (the very year in which the Promised Messiah breathed his last). Now, Rev David M. Gill—a Secretary in the Department on Church and Society, World Council of Churches—writing in the World Christian Digest for January 1969 says, "More than 60 years have passed since the week of prayer for Christian Unity was first observed. In that time the ecumenical movement has made astonishing progress.

'It is ironical therefore that the value of the whole exercise is today being questioned. Heretofore it was the conservative element in the Churches which was most wary of talk about unity. Now the radicals are voicing doubts also.

"What, ask the sceptics, is the point of "plastering" together several irrelevant churches? Who cares whether the denominations and their agonizingly long engagement with a marriage, if the end result is an unproductive union of the senile?

"Church union makes sense, they argue, only if it is part of *Church renewal* —which in turn makes sense only if it is a sign and means for the renewal of society.

"A good point. Too often unity has been discussed as if it were an end in itself, as if a ceasefire between the denominations would automatically mean fresh apostolic life for the ecclesiastical machine. But it hasn't, and it won't."

Rev. Gill is quite right. Merging of sects can have no meaning unless there is a heavenly guide to put life into the words and actions of the people.

Christian Muslim Dialogue

The Bulletion of Christian Institute of Islamic Studies (January 1969) has published a report of discussions on "Christian-Muslim Dialogue" which took place at the Selly Oak Colleges last year.

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Under the sub-heading "Common Ground and Tensions in Dialogue" the report says:—

> "We were reminded by a Muslim participant that the Quranic recognition of Christians' faith in God and of Christians' expectation of the world-to-come gave a special distinctiveness to our dialogue. We should be less conscious of our different labels as "Christians" and "Muslims" than of our faithfulness to the One God. Our respective names were essentially irrelevant compared with our relationship to God and our relationship with each other"

We are sorry to note that this idea has been attributed to a Muslim. Could it really be his? If it really is his, does he understand Islam? If a Christian had said that the label "Christian" does not mean much, it would have been easily understandable.

The label Muslim has been given to the followers of Islam by God Himself and it connotes a great significance. You call yourself a Muslim and you are reminded that the major aim of your life is to submit to the will of God.

Our relationship with God is indeed very essential, rather the most essential thing. But how do we understand God. Mere word "God" does not take us anywhere The Christians know of a God who according to them is three persons, one of them as weak as a human being who could be put on the Cross and pierced through his body. The Hindus know of a God who has created nothing at all; who is no more than the assembler of the souls and the material that are co-existent with Him. It is only the Islamic conception of God that satisfies human soul.

WAS JESUS MARRIED?

The Roman Cotholic priests are not permitted to marry. But most of them want to marry. The result is that there is an unsuppressible revolt taking place in the Roman Catholic Church. Priest after priest is marrying and quitting; protests are inundating the offices of the Pope.

How can the Roman Catholic priests marry? There are only two ways open to them. One that the Pope should grant a general permit making it no offence to do so. Two, somebody should prove that Jesus was also no celibate. They have tried the first method and failed. The Pope does not like to budge an inch from his traditional belief. Now they have laid their hand on the other method. A Presbyterian Scholar William E. Phipps has published an article in the journal of the Ecumenical Studies in which he has raised possibility that Jesus—as well as Paul—was actually a married man as was also Peter.

The life of Jesus between his 12th and 30th years is totally unknown. Phipps says that this is the very period of life in the Jewish Society (in which Jesus lived) in which betrothel, marriage and reproduction took place. In other words he has also suggested that the silence of the New Testament about these years of Jesus' life may be due to the fact that the writers of the Gospels wanted to hide the truth about Jesus' betrothel, marriage and reproduction. Though he suggests that before launching upon his ministry (30th year of his life) he had become a widower.

Newsweek (24-3-1969) says: "Though some scriptural dilettantes have tried to suggest more than a casual relationship between Jesus and Mary Magdalene, Phipps finds no evidence that Jesus actually took her or anyone else as his wife. On the other hand he concludes there is no valid reason to support that Jesus, as the obedient son of an obedient Jewish father, did not marry and become a widower in the two decades prior to his public ministry".

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Ahmadiyya Secondary School, Joru. He was shown round by the Principal of the School—Mr. Mubarak Ahmad Nazir (son of the late Maulana Nazir Ahmad Ali, the veteran Missionary of the Ahmadiyya Movement, who breathed his last in Sierra Leone while in harness).

In the Address presented to His Excellency, the Principal made touching references to His Excellency's care and help for the Muslim education. He specially thanked him for all that he had done to further the cause of the Ahmadiyya Schools. The Principal told him that within the short period of its existence the school had completed eight rooms for the students, three offices, a Science Laboratory, a Mosque and two store rooms.

His Excellency in reply appreciated the services of the Ahmadiyya Mission and promised to continue his contribution towards the furtherance of the cause of Islam.

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H.E. Visits Medical Centre

His Excellency the Governor-General, Alhaji Sir Farimang Singhateh, has visited the Ahmadiyya Medical Centre in Kaur wharftown during his current up-river tour.

Sir Farimang was shown round by the Ahmadiyya missionary, Dr. S. Ahmad who told him that the Centre was opened in November 1968 and although not in full swing, minor operations and dental treatment were carried out.

His Excellency described the Centre as "a blessing for the people of Kaur", and said that Government was also trying to improve the overall medical facilities in the country.

Tahrik-i-Jadid